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PEABODY

Hemorial Church,

GEORGETOWN, MASS.

ITS ORIGIN,

THE EXERCISES CONNECTED WITH

THE LAYING OF THE CORNER-STONE,

THE DEDICATION,

AND

THE ORDINATION OF ITS PASTOR.



GEORGETOWN. 1869. BX1255

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PREFATORY REMARK.

This volume is printed by order of the Orthodox Memorial Church, in Georgetown, Mass., for presentation to their benefactor, Mr. George Peabody. It is expected therefore, that the reader into whose hands it may fall, will remember that it is intended for private circulation only.



The Peabody "Memorial Church,"

IN GEORGETOWN, MASS.



HE "Orthodox Congregational Church," was, originally, a part of the Congregational Church in Georgetown, under the pastoral care of the Rev. Charles Beecher.

Eighty-five members, differing from their pastor on certain points of Religious belief, were, at their own request, dismissed from that communion, and, on January 17, 1864, were by Council, organized as the Orthodox-Congregational-Church, in Georgetown.

The exercises of their organization took place in a small chapel owned by the "Ladies'-Benevolent Society;" and, although very inadequately accommodated, they continued to worship there for nearly two years, with no reasonable expectations of a more suitable place.

In the Summer of 1865, a sister of Mr. George Peabody, for many years a resident of the town, and formerly a member of the same church, was visiting her old home; and, being in entire sympathy with the little band, who by separating themselves, had relinquished all rights and property in their ancient house of worship—she suggested to her brother the building of the "Memorial Church;" to be consecrated to the memory of their mother, who was a

native of the town, and to be given for the use of the new church and society. Mr. Peabody promptly and cheerfully responded to the proposal, desiring his sister to secure at once a suitable site.

It was thought best, however, to await Mr. Peabody's expected visit; and, on his arrival in May, 1866, he *himself* selected the lot, on which the Church stands, as being the most desirable of any, which were then available.

He also made all the arrangements for building,—engaged the architect, contracted with the superintendent and gave directions in many of the details; naming George J. Tenney, and George Peabody Russell, Esquires, a special Building Committee.

The unavoidable absence of Mr. Russell soon devolved the entire responsibilities of this appointment upon Mr. Tenney, who continued to give his time and his gratuitous services to every department, in which they might avail in carrying forward, or in perfecting the work.

On the 19th June, 1866, the ground was broken, and nearly three months were occupied in excavating, in laying the broad and deep foundation, in collecting materials, &c.

On the 19th of September, Mr. Peabody being present, the corner stone was laid by Dr. Jeremiah Spofford, of Groveland, the oldest surviving male relative of Mr. Peabody's mother.

We give here an account of the proceedings as published in the Haverhill Gazette of that week.

INTERESTING CEREMONIES AT GEORGETOWN.

LAYING THE CORNER STONES OF A MEMORIAL CHURCH AND A FREE LIBRARY BUILDING.

There were very interesting ceremonies in the town of Georgetown, on September 19th, in which nearly the entire townspeople, and many citizens of the places in the immediate neighborhood joined, and felt peculiar interest. The occasion was the laying of the corner stones of the noble Memorial Church and of the free public Library Building, to be erected for the use of the Georgetown people, through the generosity of Mr. George Peabody, the London banker, whose name occupies such a prominent position in the long list of public benefactors. Much more than ordinary interest was attached to the ceremony at the site of the Library Building, from the fact that its object was a secret, until announced in the address of Mr. Peabody.

The weather of the afternoon was far from propitious; the sky was overcast and frequently there were light showers; nevertheless the ceremonies were begun and carried out according to the previously arranged programme, and the large number congregated remained throughout. During the exercises business was very generally suspended in the town.

The exercises were conducted under the direction of Mr. Geo. Peabody Russell, of Salem, and began about two o'clock, with the reading of the following address by Mr. Peabody:

MR. PEABODY'S ADDRESS.

My Friends, Inhabitants of Georgetown:—My friend Dr. Spofford, a relative and early associate, is about to lay the

corner stone of an edifice to be called the "Memorial Church." This building is being erected by my sister and myself, to the memory of our most excellent mother, and to be given for the exclusive use of the Orthodox Congregational Church in this place. As I shall not be present at the dedication, I beg leave now to remark that when finished it will be given to that society in such a condition and on such terms, as I trust will prove acceptable in every respect, and that under the guidance of Him to whom it is to be dedicated, not only they, but their successors of many generations, may elect such pastors as will strive to promote their welfare in this world, and to secure their eternal happiness in the world which is to come.

As I have before stated, this church is for the exclusive use of a particular society—but as my mother was born in this town, then Rowley, she was much attached to the people, and as there are many of her relatives and their connexions in the other religious societies, I should not feel satisfied without accompanying this gift by another of a more general character, in the benefits of which all can participate. On another part of these grounds, therefore, there is in process of erection, a building, the intended use of which is known to but few persons, and which I design for a free town Library; and I shall devote at this time to that purpose the sum of \$12,000. I have already sent to London an order for the purchase of standard and useful books, sufficient to form the ground work of the library; and as the building will probably be finished about the 1st of January next, the advantages of the institution can be made available to the inhabitants soon after that time. I shall write a letter of gift to the town of Georgetown, in which it is my intention to direct, and suggest some rules for its management, and among them that, at a town meeting for the acceptance of the gift, the inhabitants shall determine that the minister for the time being, of each

religious society now existing, or that may hereafter exist, shall always be a managing director; and that there shall be added to the number three from each society before mentioned, the representation always to continue the same, in order that all may equally enjoy the privileges of the institution without regard to religious views.

On the conclusion of the services at this place, I must ask you to proceed to the other part of the grounds, where Mr. Charles Northend, now a resident of Connecticut, will lay the corner stone of the Library Building.

At the conclusion of his remarks, Rev. Mr. Campbell, of Bradford, read appropriate selections from the Scriptures, which was followed by a prayer by Rev. Dr. Braman, of Danvers. An original hymn by Mrs. Peabody of Topsfield, was then sung to the tune of Arlington, the favorite tune of Mr. Peabody's mother.

Dr. Spofford was then introduced, and made an eloquent and interesting address, containing many reminiscences of his early days, when he was an intimate associate of the Peabody family, and much historical information in regard to the affairs of the parish and town.

DR. SPOFFORD'S ADDRESS.

MY FRIENDS :-

It is with some surprise, and much diffidence, that I find myself in the presence of this great assembly and called upon to take part in its interesting ceremonies.

I feel an interest here, which no other place or occasion would excite. In my own native town, among relatives and friends, in view of the spot where I graduated, half a century ago, from the public school, and where I enjoyed the proudest distinction of my life, in being advanced from

the student's bench, to the teacher's chair,—that chair to which I had paid such deference when occupied by my predecessors, especially Doctor Joshua Jewett, of Rowley, whose recent departure over ninety years of age, we all regret, and the Hon. Samuel Adams, a native of this town, whose early death we long lamented. In view of that old Church, whose walls are hallowed by the labors of Chandler, and Braman, and Pond, and Prince: and which once reverberated with the eloquence of Whitefield, and where for twenty years I sat beneath the droppings of the sanctuary.

I stand here to-day on a well known ground, but now surrounded by a new village and a new generation. Amidst the graves of my ancestors, and the new made monuments of my own generation, preserved apparently, to be a living witness of the life and character of her whom this Monumental Church is intended to commemorate, and her ancestors and family.

In laying the foundation of a new church edifice, we institute no new system of divinity, but feel that we are building on the foundations of many generations. That this is essentially the same Church which was instituted here in 1732, identified by a higher law than those of the state of Massachusetts. You my friends, have made a great sacrifice in leaving those hallowed seats, and the records of the past; yet in the light of this day, you may well forgive and forget those animosities which are almost inseparable from the rupture of ancient ties, and henceforth only provoke each other to love and good works. And may those old oaken timbers, erected by our honored fathers, ninety-seven years ago and still capable of outlasting hundreds of new erections, preserved by pious care, still withstand the blasts of winter, and the corroding tooth of time, for another century.

But mindful of the business which has brought us together,—that of laying the corner stone of a Memorial Church, I would first congratulate these friends at my side, whose design it is thus to commemorate the best of mothers, in connection with an act of sacred beneficence, on the ample means with which Heaven has blest them, and that they descended from a mother who was worthy of such a monument.

And you my friends of this church and society, that this is not designed to be a useless pile of stone and brick, but an open temple for sacred worship, and that the wealth here bestowed, is not the fortuitous product of a lucky speculation or accidental discovery of hidden treasure, but the slow accumulation of long years of industry and integrity, in that commerce which has been a blessing to two continents, by one who descended from an honored ancestry in your own town, who were the first settlers here.

It is my own descent from this common ancestry, and perhaps my endeavors through fifty years to compile their history from old Bibles and fast decaying records, and a now departed generation, which has procured me the honor of this occasion. I only regret my inability to do it justice.

I shall leave most of the records and dates to the trustworthy keeping of the corner stone and the enduring tablet which will grace these walls, while I bear a willing testimony concerning four generations, to whose worth I have been a living witness, for seventy years!

Judith Spofford was the daughter of Col. Daniel Spofford and his first wife Judith Follensbee,

He was an earnest patriot of the revolution,—his name often appears in that connection on the town records.

He was a member of the convention which formed the constitution of Massachusetts, in 1780. He was Col. of the Regiment and marched with it to Cambridge on the alarm of Lexington. He was a deacon of the church, and occupied the deacon's seat, in front of the pulpit, at my earliest recollection.

His wife Judith Follensbee was a woman of talent and energy; they left three sons and four daughters, who all married and settled in this town. Moody Spofford, Esq. the eldest son was a man of genius; he was for several years a member of the Legislature, was an inventor of the arch which first bridged Merrimack River, and built the first bridges at Haverhill and Rocks Village. Dr. Amos Spofford, the third son, was the first physician here and was eminent in his profession, practiced many years, and was one of the original members of the Mass. Medical Society. Judith the eldest daughter married Jeremiah Dodge, a native of Wenham, and resident from early life upon the southern shores of yonder lake, and the first fruits of the marriage was the birth of that excellent woman, whose worth this Memorial Church is intended to commemorate. Mr. Dodge was a farmer and mason, and wrought at the building of the County Bridge, the old stone bridge which has crossed the River at Ipswich since 1764, and also on Haverhill Bridge. Mr. Dodge settled with his wife Judith Spofford in the old mansion where I well remember them, -removed to Danvers, in 1796, and from there to Thetford, Vt., in 1802, where they lived and prospered to old age. Their descendants are among the highly respected families of the Green Mountain State.

And here I must be allowed to tax the modesty of our friend by alluding to a circumstance quite characteristic of the man, which occurred during a late visit to his aunt and cousins at Thetford; he left as a memorial of his visit,

five thousand dollars for a library, for the further improvement of the *nine families of Dodges*, settled there, and their fortunate neighbors.

My acquaintance with Mr. Peabody did not originate in his modern world wide reputation, for though he is by no means young, I literally knew him in his mother's arms. The mother he so highly honors, was my own mother's favorite niece; she often resided in my father's family, and her kind and sisterly help rocked the cradle in my earliest infancy, and it was among the cherished recollections of the family, that the first visit of Mr. Peabody to her, was at my father's house.

Thomas Peabody's birth and childhood was in Haverhill. He enlisted as a soldier in the revolution, was at West Point on the Hudson at the time of the treason of Arnold, and the execution of Andre. Thomas Peabody and Judith Dodge were married in 1789, and resided for a time in East Haverhill, where the two eldest children were born. Back to this period my personal recollections extend. He was tall, dark complexioned and sedate. She was of medium size, delicate and fair. They removed to Danvers in 1794. At Danvers I often visited the family, and well remember the joyous greetings of the little ones, upon the father's return from his daily avocations. And I can say in truth, that during my long intercourse with society, in their most sacred private relations, no fairer picture of what Heaven intended in instituting the family circle, has been imprinted on my memory.

Mr. Peabody died suddenly in 1811, by an unfortunate accident. I was there in 1812, in her early widowhood, and deeply sympathized with the stricken family. It was an occasion deeply impressed on my mind,—especially do I remember at that time the eldest sister, who died a few

years later, greatly beloved and lamented. David and Achsah Peabody, the elder brother and sister of these our friends, may well be remembered this day. They were among the dearest associates of my childhood, and rich blessings to fond and doting parents. Little did I think that was to be my last interview, with a young lady of my earliest acquaintance, and of whom I still retain the most pleasing recollections.

At that time our friend was at the South, engaged in that honorable business which has given him wealth and fame. Though still a minor, his mother and sisters were fond of recounting his acts of watchful care and kindness for their welfare.

In 1814, deprived of a husband and father's protection, she with her little ones took refuge from the alarm of war, in the near vicinity of Salem, in the seclusion of my father's house, in this town. And some years after I had the pleasure of renewing my intimacy with them in Bradford, where the same watchful care to which I have so often alluded, had provided the family with a commodious dwelling, and the younger members with the best advantages of academical education.

Of our kind and generous friend I forbear further to speak at this time, but leave it to an abler tongue and later time to do him justice, when these stones and bricks shall have been adjusted by wise heads and skilful hands, and the lofty walls which these deep and broad foundations fore-shadow, shall have assumed their place and form, which, with the blessing of Heaven, they are to occupy for revolving centuries.

Of the master mason, Mr. Carleton, permit me to say he is the right man in the right place. I first met him twenty-eight years ago in the legislature of Massachusetts, where among other acts and doings we voted to pledge the credit of the State for four millions of dollars to build the Western Railroad, against a strong party opposition. We were accused of mortgaging all the farms in the State, and heard many predictions, that they would have to be sold to pay the debt. But the State has prospered, the farms are safe, the debt is paid, and the stock of the road worth fifty per cent. above par. May the business in which he is now engaged be as helpful to the cause of religion and morality, as that road is to the business of the State.

 Λ few words may here be indulged upon the history of the spot and its surroundings.

The parish, varying somewhat from the present boundaries of the town, contained in 1803, 480 inhabitants. The roads round this square were less than two rods wide. There was no building on the east side of this road, between an old house which stood a little east of the town pnmp, and the dwelling house of the Rev. Charles Beecher. There was but one house on the south side of the Hill road in 1797, between the old church, and Mr. Daniel Thurstin's, afterwards Mr. Braman's, on the hill.

This triangle, on which we are assembled, was a blueberry swamp for one hundred and twenty years after our ancestors dwelt on the old town farm on the hill. The swamp road on which your new Library Building is going up, is of modern date,—within the memory of my parents. The first building on this square was an old house removed from the east part of the town, in two parts, by Samuel Norris. My father was the carpenter, and I recollect his engineering the removal, about 1792. It was placed on the North-east corner where Mr. Elliot's house now stands, and the old one now stands on the

North-west corner of the old Brocklebank farm, lately owned by Joseph Little.

That house and this square was at one time owned by Enos Hardy, who with a number of men assembled on a time to clear up the swamp, but disliking the labor, and being as was said, in a merry mood, and with plenty of liquor, they took the easier way of setting it on fire. The dry leaves burnt freely, the peat took fire and burnt for several weeks a foot deep or more, filling the country with dense smoke. I recollect that the people came around "the corner" to meeting, the "swamp" road being impassable. *Much of the fine grass plat* which you have lately covered with earth and gravel was in 1813 a skating pond, on which my one hundred and twenty scholars, whose names and ages I still retain, played their merriest gambols.

Another glance at the former surroundings, of this spot. We of a former generation looked on a spire of that old church, of much higher elevation than at present. The old weathercock held his perch one hundred and two feet from the ground, for nearly half a century. To us children, his unknown origin, and Heavenward elevation was closely associated with him who crowed on the morning of the crucifixion, if indeed he was not the very same, he was nearly fifty feet higher than any human footstep had ever ascended. The spire having been all finished in the tower below, and pushed upward like a great telescope, by an appropriate apparatus of derricks and pulleys, and ropes. My father was with others in the belfry to adjust the timbers, and secure the spire which was sent up beautifully into the upper air, in the presence of thousands of admiring spectators. My mother, then a girl of sixteen, was among them. These are my witnesses.

On the 7th of June, 1797, at the ordination of Mr. Braman,

I was present. As two ministers in those days lasted a century, no wonder that an ordination was a great occasion. The house and grounds around it was crowded from early morning to sunset of a long summer's day. The services closed as the sun sent his level rays, through the western windows. The fatted calf was killed, and unbounded hospitality extended through the Parish.

But I forbear any further reminiscences, and now and here on this 19th day of September, 1866, we deposit within this corner stone, these sacred memorials of the past and the present. A history of the town, a record of our families, a gazetteer of the State, and divers sermons and periodicals, of deep interest, when some future antiquarian, in some distant age shall disturb their long repose.

Dr. Spofford then placed the box in the cavity prepared for its reception, and the stone was fixed in its proper position by Mr. Charles Carleton of Haverhill, under whose superintendence the buildings are being erected, and said:

Preserve, O consecrated pile, inviolate thy sacred trust, till the frailer structures which smile along our busy streets, crumble to dust; till successive generations shall have trodden these hallowed courts; till the spirit of God shall have banished wars and fighting from the earth, and subdued the hearts of men to human brotherhood. And if in some long distant time this box shall be opened, and these characters legible, this humble effort will be there, to testify that George and Judith Peabody devised and erected this magnificent church for the worship of God, and as a sacred memorial of their sainted mother.

At the close of these ceremonies, the assembled people proceeded to the site of the library building, a few rods distant. After a prayer by Rev. Dr. Pike of Rowley, Mr.

Charles Northend of Connecticut, a gentleman well known for his labors in the cause of education, was introduced, and delivered the following admirable address:

MR. NORTHEND'S ADDRESS.

Ladies and Gents: I deem it no common privilege to meet and address you at this time. This day and this occasion will be ever memorable in the history of this town as the day and the occasion which assigned her a prominent position among the favored towns of this ancient and honorable Commonwealth, and placed within the easy grasp of her citizens, privileges and influences, which wisely improved will tend to make her sons and daughters a blessing to the communities in which they may find a future residence, and an honor to the town in which they passed their tutelage.

We have just witnessed, with profound interest and satisfaction, the ceremonial foundation of an Edifice designed for the worship of the God of the Universe,—the good Father of us all. While its ascending walls and towering spire will remind you and those who come after you, in all coming time, of duties to the Infinite Creator, they will also speak of the goodness and beneficence of one whose name is an honor and "tower of strength" throughout the civilized world. When the structure shall be completed let it be pointed at as a most fitting memorial of maternal worth and filial love, and as it must ever tend to embalm the memory of its honored founder in living hearts, may it ever speak to the young in emphatic language, of filial duties and obligations.

But, Ladies and Gentlemen, it is made my duty, and in it I feel highly honored, to participate in another ceremony which, if it be possible, will increase your admiration of your Benefactor as it will surely confer upon you new privileges and tend to your true exaltation as a town. It has ever been a glory of New England that her citizens have recognized Religion and Learning as handmaids in the work of moral progress and elevation. Hence we find, in every community, the church and the school co-workers in the great cause of human improvement, each the giver, receiving good to or from the other. In true intelligence and virtue consist a nation's richest and purest treasures, or in the words of the honored poet whose home is on the banks of your beautiful Merrimae:

The riches of the Commonwealth
Are free, strong minds and hearts of health;
And more to her than gold and grain,
The cunning hand and cultured brain.
She heeds no Skeptic's puny hands
While near her school the church-spire stands;
Nor fears the blinded bigot's rule
While near the church-spires stands the school.

That the structure whose corner stone has just been laid may be throughd with intelligent as well as devout worshippers, its founder is wisely providing for another Edifice whose foundation we now see. Within its walls are to be placed the garnered lore of ancient and modern times, accessible to all, "without money and without price." Here may you and your children and your children's children down to remotest generations, come and learn wisdom from the greatest and purest minds; and happy indeed will it be for this people if from these gifts and from the noble example of the giver they shall learn lessons of

"How to live."

But, my friends, citizens of Georgetown, let me remind you that this day brings to you new duties and new obligations. Most munificently is your generous friend placing before you boons of rare worth and importance. While you receive them with grateful hearts, do not forget that you have a work to do in order that these benefactions may result in the desired and designed good. If they are rightly received and duly appreciated and improved they will make you a wiser, a better, a happier people. As, then, these buildings shall rise, side by side, let them awaken in your hearts the deepest gratitude to him who bids them rise, and at the same time, incite you to redoubled diligence in every good word and work. And, especially, let me urge parents to impress upon the hearts of their children the great lesson taught by your and their benefactor, that their highest aim should be so to live that the world will be the better for their having lived,—and that so they may experience as we are sure he so largely experiences,—"The luxury of doing good,"

Before closing my remarks, on this interesting occasion, I feel impelled to say a few words to the youth before me. You, my young friends are living at a most propitious time. No other youth, of previous days, have in this town enjoyed such advantages as are about to open before you. Let me entreat you wisely to improve these privileges and to feel that inasmuch as you are more highly favored than those who have preceded you, *insomuch* you will be called upon to do more for this community and for the generation in which you live. Let all your aims and appreciations be of an elevating, ennobling character. Remember that

The childhood shows the man As morning shows the day,"-

and from youth upward strive to be good and to do good.

May you ever gratefully cherish the memory of George Peabody, and hand him down to those who come after you

as of one who nobly acted "life's part" and scattered blessings while he lived. May his life of untiring industry, unswerving integrity and unexampled prosperity incite you to patient and zealous effort, and should success attend you, do not forget "the debt you owe to those who come after you." So live, my young friends, that

"Each to-morrow find you farther than to-day,"-

farther in all that is good and manly.

In the bright morning of early manhood go forth with well furnished minds and earnest hearts, and cheerfully engage in the great work of Life with a fidelity and an energy that will make success sure:—and should other people and other lands share and reward your labors and, for princely deeds of yours enroll your names high among those of the honored and the good,—remember the example so beautifully set before you this day, and as life's descending sun nears the evening horizon, bring some of the golden sheaves of your own reaping and consecrate them to the memory of the parents who bore you, and to the improvement of the land of your childhood. And so will your sun go gently down gilding the whole horizon with gorgeous splendor, and causing an ever-brightening halo of glory to encircle your names.

Without longer detaining you, Ladies and Gentlemen, I will now proceed to perform the duties so kindly assigned me, and place, in its proper position, this corner stone of "The Peabody Free Library, of Georgetown." May the structure to which it is to be a part, prove both an ornament and a lasting good to this pleasant town; elevating you to a higher and purer intellectual and moral atmosphere,—and imparting to your sons and daughters such lessons as will stimulate and strengthen them "To act

well their parts in life." To this end may you ever seek the guidance of "Him who spoke as never man spoke," and be "filled with the knowledge of His will in all wisdom and spiritual understanding." And then may this edifice prove an ever perpetuating good to you and your ancestors;—an ever-living and fragrant memento of your princely Benefactor.

At the close of his Address, Mr. Northend placed a box in the corner-stone, and invoked a blessing upon the structure. The box contained copies of various town documents, sermons, religious reports and publications, agricultural pamphlets and public journals.

The exercises were concluded by singing "Old Hundred."

The buildings are situated in the centre of the town, the church being on the main thoroughfare and just beyond the home of the sister of Mr. Peabody.

From this time, the work of building went gradually, but steadily, onward; intermitting only during the winter months.

The house was finished in December, 1867. The grounds having previously been very tastefully laid out and planted with trees.

The design of the church was furnished by Messrs. Bryant and Gilman, of Boston.

Too much credit cannot be awarded to the skillful and efficient superintendent, Mr. Charles Carleton of Haverhill. Always at his post, in seasonable, or in *uns*easonable hours, he shrunk from no task however laborious, in his endeavors to obey, to the very letter, Mr. Peabody's injunctions to build the church so thoroughly and substantially, that no repair should be required for a hundred years."

A good description of the exterior will be found in our account of the Dedication from the Boston Advertiser of January 9th.

The interior finish and decorations, with the furniture and upholstery, are in accordance with the known simple taste of the donor.

A beautiful chandelier is inscribed "The offering of Jeremiah D. Peabody." The Communion-service is "The gift of Mrs. Julia Peabody Chandler."

The Clock, Communion Table, Bibles, Hymn-books, &c., were presented by several of the nephews of Mr. Peabody.

The choir have been supplied with Hymn and Tune Books, and a fine Cabinet-Organ has been placed in the church for the use of the Sabbath-School, and for evening services, by the liberality of Messrs. George J. Tenney and son.

ORDER OF EXERCISES,

AT THE

DEDICATION OF THE MEMORIAL CHURCH,

January 8th, 1868.

VOLUNTARY.

CHANT.

INVOCATION.

REV. JAMES McCollum.

READING OF THE SCRIPTURES.

REV. W. M. BARBOUR.

MEMORIAL HYMN. (As originally written.)

By J. G. Whittier.

REV. GEO. W. CAMPBELL.

Thou dwellest not, O Lord of all!

In temples which Thy children raise;
Our work to Thine is mean and small,
And brief to Thy eternal days.

Forgive the weakness and the pride, If marred thereby our gift may be; For love, at least, has sanctified The altar which we rear to Thee.

The heart and not the hand has wrought
From sunken base to tower above;
The image of a tender thought,
The memory of a deathless love,

Though here should never sound of speech Or organ anthem rise or fall, Its stones would pious lessons teach, Its shade in benedictions fall.

Here should the dove of peace be found, And blessings free as dew-fall given, Nor strife profane, nor hatred wound The mingled loves of earth and heaven.

Thou who didst soothe with dying breath
The dear one watching by Thy cross,
Forgetful of the pains of death
In sorrow for her mighty loss!

In memory of her sacred claim,
O Mary's Son, our offering take,
And make it worthy of Thy name,
And bless it for a mother's sake!

SERMON.

REV. M. P. BRAMAN, D. D.

CONSECRATING PRAYER.

REV. JOHN PIKE, D. D.

DEDICATION ANTHEM.

CONCLUDING PRAYER.

REV. L. WITHINGTON, D. D.

CHORUS.

BENEDICTION.

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[From the Boston Daily Advertiser, January 9, 1868.] GEORGETOWN.

DEDICATION OF THE PEABODY MEMORIAL CHURCH.

The beautiful Church in Georgetown, erected by Mr. George Peabody as a memorial of his mother, was dedicated yesterday forenoon. The interest felt in the occasion by the citizens of the surrounding towns, and the bright weather of a mild winter's day, brought together a much larger number of people than could gain admission to the edifice, and when the hour for beginning the services arrived, many disappointed persons remained outside.

The exercises began at half-past 10 o'clock, with a voluntary on the organ, at which Mr. Willcox of Boston presided. A chant by the choir of the church followed, after which prayer was offered by Rev. James McCollum of Medford. Mr. George Peabody Russell of Salem then read the following letter from Mr. Peabody:—

To the members of the Orthodox Congregational Church and Society in Georgetown, Essex County, Mass:—

In accordance with my purpose and my promise when we laid the corner-stone of the Memorial Church in Sept., 1866, I now address you.

I then said, that on the foundation on which we stood I should cause to be creeted a church edifice, the use of which on certain conditions, that I believed would be satisfactory, would be given to you and your successors forever.

I could not remain with you to see the building completed, but my sister, who has been my faithful coadjutor in carrying out my intentions, has just communicated the agreeable intelligence that it is now nearly finished, and in a manner highly creditable to all who have had a share in its erection. And I avail myself of this opportunity to express the thanks of myself and my sister to all those whose skill and labor have contributed to this happy result.

In the building of the Church we had a twofold object: first, its consecration to the memory of our beloved mother, and second its dedication to the worship of Almighty God, in its simple purity, according to the Evangelical faith, as acknowledged and accepted by our dear mother, and as recognized by the Orthodox Congregational Churches of New England.

On the completion of the building its use will be legally conveyed to you and your successors, in trust, subject to the following conditions:

First. It shall be always called "The Memorial Church," and known as such, and it is our desire and hope that the memory of our mother, thus associated, may be perpetuated as long as the structure shall stand.

Second. It must be devoted to religious and strictly moral purposes only, excluding forever all lectures, discussions, or controversies on political or other subjects of whatever nature inconsistent with its object as the House of God, and a memorial of the dead—and I trust that the principles therefrom promulgated will be those of universal benevolence, and of genuine Christian forbearance and charity.

Third. The person selected for your minister must be one, who in every respect conforms to the discipline, principles and faith of the Orthodox Congregational Churches before mentioned, and shall cordially accept of the creed of this Church.

Fourth. The tablets commemorative of our mother and of your former pastor, the late Rev. Isaac Braman, must be carefully preserved and the inscriptions kept legible.

The building and everything appertaining to the premises must also be kept in perfect order and repair forever.

It now remains for you to dedicate it to the service of that God who, I trust, will receive the homage of countless generations of your posterity.

I am, with great regard and esteem,

Your humble servant,

GEORGE PEABODY.

London, Oct. 18, 1867.

Rev. W. M. Barbour of South Danvers read selections from Scripture, containing injunctions relative to the honor due from children to parents, setting forth the priceless value of the virtuous woman, honoring the memory of just men, and giving an account of the building of Solomon's temple.

A hymn, written for the occasion by Mr. John G. Whittier, was then read by Rev. George W. Campbell of Bradford, and sung by the choir.

The Sermon was delivered by Rev. M. P. Braman, D. D., of Danvers, who took for his text the 16th verse of the 4th chapter of Luke:—

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

And the 25th verse of the 10th chapter of Hebrews:-

"Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching."

The main topic of the discourse was the declension in the attendance upon religious worship since the days of the Pilgrim Fathers. The speaker said it could not be expected that the original settlers, tried by persecution and suffering, would transmit to their posterity all their heroic virtues. The children of the Puritans, like all other children, were born without the spirit, and it could only be communicated to them by divine influence. The declension in the attendance upon divine services began as early as 1635, when it became so marked as to lead to an enactment requiring attendance, under a penalty.

Some of the reasons which have contributed to the prevailing defection in religious worship, even in New England, were given by the speaker. Among these was the growing disposition to dispense with the outward forms of worship—a disposition akin to that which inclines to do away with ceremony in social intercourse, and arising from the democratic tendencies of the times—not using the word "democratic" in a political sense. This tendency had gone so far that it seemed as if there was but one step more to be taken to confine the exercise of piety to the internal disposition of the mind.

Another reason for the declension was that the social longings of the people are satisfied in other ways. Formerly the seventh day was not only a season of worship, but of social intercourse—a time for what we now call a "re-union." Now, in compact settlements, the frequent meetings of six days render less necessary the intercourse of the seventh. Attendance in sparse communities was still more general than in those thickly settled, the people coming together to refresh the humanity of their natures, after a week of seclusion from society.

Other causes of the degeneracy were the multiplication of occasions of public speaking and reading—once almost exclusively confined to the pulpit and to the halls of legislative debate; the absorption of intellectual activity by the multiplication of books; the improvement of religious publications, and the great increase of popular amusements.

The speaker said that an undue alarm was sometimes excited by a comparison of the non-attendance of the present day with the rigid observance of former times; but the constant attendance of the ancient times was too often accompanied by a reprehensible levity. In the town of Rowley it was not unusual for the throng of worshippers to

go from the house of prayer to the "house of flip," where they indulged in "horse laughs" at passages in the sermon, and kept up carousing until midnight. We should remember, with their crowded houses of worship, the ensuing assemblies of the evening, with the ridicule of the sermon, the tripping of lively feet, and the flow of the intoxicating cup. That Rowley afforded a fair specimen of the conduct of the worshippers of other towns, was confirmed by the writings of Jonathan Edwards, who wrote that in Northampton the Sabbath evenings were chosen for frolics, notwithstanding four-fifths of its people regularly attended worship. These two towns did not fall below the general standard.

Though it did not come within the design of his discourse to point out the remedies for the neglect of public worship, the preacher named as among the most important, the increased efficiency of the pulpit, and a clear and faithful presentation of the doctrines of Christianity—the Gospel as it came from Rowley in Old England to Rowley in New England about two centuries ago, and which crowds in Palestine heard from its Author. It was for the inculcation of this Gospel that this church was erected,—and those who heard the remarks of Mr. Peabody at the laying of the corner-stone must remember the deep sincerity of his declaration to this effect. The structure was emblematic of his solid character—it was a bounty extending beyond the bounds of earth and time.

In conclusion, Mr. Braman spoke warmly of the generosity of Mr. Peabody, and of the zealous and untiring efforts with which his sister had co-operated with him in the erection of the church.

The sermon was quite old-fashioned in its length, but presented so many interesting features and contained so many veins of quiet humor, that the audience did not tire of listening to it. At its close a prayer of consecration was offered by Rev. Dr. John Pike of Rowley. The remaining exercises were a dedication anthem, a concluding prayer by Rev. Leonard Withington, D. D., of Newbury, a chorus by the choir, and a benediction.

The services occupied about two hours and a half, during which the audience (many of whom were compelled to remain standing) maintained close attention. The musical exercises were conducted by Mr. E. P. Wildes.

We regret that Dr. Braman felt obliged to decline our request for a full copy of his sermon.

Some important modifications in the plan of the church having been made since the laying of the corner-stone, we publish the following description of

THE EDIFICE.

The church is constructed of face brick, ornamented with freestone trimmings. The corners of the tower and of the main building are strengthened and adorned with piers of brick, from which project brick quoins at intervals of four feet. The tower is in the centre of the front of the building, and projects from the main building. It is twenty feet square and one hundred and fourteen feet in height, including pinnacles, one at each corner. On its either side are vestibules sixteen feet square. The main entrance is in the front of the tower, and is fifteen feet in height by nine feet in width. Above its transom beam is a handsome rose window. There are also two other entrances from the sides, which lead into the smaller vestibules. These are each twelve feet in height by five in width, and have circular windows over the doors. All the doors are of solid chestnut with black walnut mouldings.

In the third story of the tower is a clock with faces on each outer side, made by the Howard Watch and Clock Company of Boston. Over this is the belfry, which has four large mullioned windows, guarded by open blinds which allow the sound of the bell to escape freely. The bell, a large one, was sent by Mr. Peabody from England, and is inscribed with the names of himself and his sister.

The auditorium is seventy-six feet in length by fifty in width, in the clear, inside. It is about thirty feet in height. The chancel in the rear is nine feet by twenty-four, and its floor is two feet higher than that of the auditorium. transepts are six feet deep by twenty-six feet wide. The walls are of a French grav color. The ceiling, of a blue color, is enriched and strengthened by ribs formed of an imitation of chestnut, which spring from corbels upon the The ribs are ornamented by spandrels of open work at the point where they spring from the wall to support the ceiling. The choir gallery is supported on strong and well formed brackets of chestnut projecting over the entrance to the auditorium. It is twenty-four feet in width by seventeen in depth. Its front is elaborately ornamented and presents a very fine appearance; a marble faced clock is inserted in its centre.

The main building is lighted by nine windows, one in the chancel, two in the transepts and three on each side beside those in the transepts. They are all of flock glass, and those in the transepts are much larger and more elaborately ornamented than the others. Over the window of the chancel is the following inscription on a white marble tablet:—

Dedicated to the service of Almighty God, Jan. 8, 1868.

[&]quot;Holiness becometh thine House, O Lord, forever."

On the rear wall to the right of the chancel is a white marble tablet bearing this inscription:—

"This house, erected in 1866-67, for the use of the Orthodox Congregational Church and Society, is affectionately consecrated by her children, George and Judith, to the memory of Mrs. Judith Peabody, who was born in this parish, July 25, 1770, and who died June 22, 1830.

On the rear wall to the left of the chancel is another white marble tablet with this inscription:—

"Rev. Isaac Braman was born in Norton, July 5, 1770. He was graduated at Harvard University in 1794, and was ordained pastor of the Congregational Church in this town, June 7, 1797, which relation he sustained till Dec. 8, 1842, and continued senior pastor until his death, Dec. 26, 1858.

This tablet is reverently inscribed to his memory, by his eldest son."

The interior of the church is finished in chestnut. There are ninety-two pews arranged in two double tiers, and four pews in each transept, making in all one hundred pews, which seat six hundred persons. The centre aisle is five feet in width, and the side isles are about three feet and a half in width.

From the number of the young ministers, who had supplied the pulpit for the past year, the church unanimously selected the Rev. David Dana Marsh, a member of the Theological Seminary at Andover, to be their first pastor.

The society unanimously concurring in this choice, a call was immediately extended to him, as follows:

REV. D. D. MARSH:—

Dear Sir:

The Orthodox Congregational Church in Georgetown, at a regular meeting held on Tuesday evening, March 17, 1868, and the Orthodox Congregational Society in Georgetown in concurrence, at a regular meeting held on March 25, 1868, trusting in Him whose care has been so directly manifest during the brief period of their existence as a Church and Society, and looking unto Him for especial wisdom and guidance, do hereby, without one dissent, express their pleasure in your ministrations, and believing that you do "speak the things that become sound doctrine" do earnestly and unanimously invite you to become their pastor. And in the hope that you may be led to such connection, not forgetting physical demands, the society has voted a salary of fifteen hundred (\$1,500) dollars per year, on your acceptance.

Deacon N. B. HARDY, Committee of the Church.

RICHMOND DOLE, E. F. SPAULDING, Committee of the Society.

MR. MARSH'S REPLY.

NELSON, N. H., April 3d., 1868.

To the Orthodox Congregational Church, and Society in Georgetown:

The invitation which you have so cordially extended to me, to become your pastor, has been I trust prayerfully considered.

In assuming so grave a responsibility I am deeply conscious of my weakness and need of divine assistance; yet in deference to the unanimity of your request, looking to God for guidance, and trusting to Him for help, I heartily

accept your call, with the hope that this connection may prove mutually happy, and serve to advance the kingdom of Christ. Relying on God for continuance of life, I hereby engage to enter into this relation on the completion of my Seminary course.

With sincere desires for your prosperity,

I am very truly, yours.

D. D. MARSH.

The ordination of Mr. Marsh took place on the 16th September, 1868.

We give the preliminary proceedings from the Essex County Mercury of Sept. 23.

THE COUNCIL.

The Council convened in the church at ten o'clock, or soon after. Eleven churches were represented by pastors and delegates, and Rev. M. P. Braman, D. D., was chosen moderator, and Rev. Mr. Howard of Groveland, scribe. The officers of the church and society came in and took front pews. The record of the church vote in favor of calling Mr. Marsh was read by Deacon Haskell Perley, and and Mr. L. H. Bateman, the clerk, read the record of the concurring action of the Society, by which it appeared that the salary of the minister was to be \$1500 per annum. After a little conversation raised by some of the clergymen, upon the subject of a vacation,* the candidate read a declaration of his faith, which would seem, to a common observer, to have been sufficiently explicit for all practical purposes.

^{*}The Society afterwards voted Mr. Marsh a yearly vacation of four weeks.

But the candidate came forward, according to custom, and was subjected to a most rigid examination and scrutiny for nearly or quite two hours, evincing much readiness and passing the ordeal in a manner that must have been eminently satisfactory to the firmest adherents of the Calvinistic faith.

The ordination exercises began shortly before half-past two o'clock, and were performed in the presence of a large audience. An excellent quartette choir opened with a voluntary and chant, admirably sung. The scribe announced the doings of the council, as follows:

Georgetown, Sept. 16, 1868.

Pursuant to letters missive from the Orthodox Congregational Church in this place, an Ecclesiastical Council convened in the Memorial Church to consider the expediency of ordaining Mr. D. D. Marsh to the work of the gospel ministry, and, if deemed proper, to engage in the ordination exercises.

Rev. M. P. Braman D. D. was chosen Moderator, and Rev. M. S. Howard, Scribe.

Prayer was offered by the Moderator. The following churches were represented in the Council:

First Congregational Church in Boxford, Rev. S. D. Gammell, Pastor. Brother Daniel Gould, Delegate.

South Congregational Church in Peabody, Rev. W. M. Barbour, Pastor. Brother A. P. Phillips, Delegate.

First Congregational Church in North Bridgewater, Rev. H. A. Stevens, Pastor. Brother J. W. Kingman, Delegate. Congregational Church in Wilmington, Rev. S. H. Tolman, Pastor.

First Trinitarian Congregational Church, Medford, Rev. J. T. McCollom, Pastor.

Congregational Church in Topsfield, Rev. A. McLoud, Pastor. Brother. B. P. Adams, Delegate.

Congregational Church in Bradford, Rev. J. D. Kingsbury, Pastor. Brother Laberton Johnson, Delegate.

Congregational Church in Rowley, Rev. John Pike, D. D., Pastor. Brother Greenleaf Hazen, Delegate.

West Congregational Church in Haverhill, Rev. E. D. Allen, Pastor. Deacon Daniel Webster, Delegate.

North Congregational Church in Newburyport, Rev. W. A. McGinley, Pastor.

Congregational Church in Groveland, Rev. M. S. Howard, Pastor. Bro. C. D. Page, Delegate.

Also,

Rev. M. P. Braman, D. D.

Rev. W. S. Coggin.

Rev. L. WITHINGTON, D. D.

The actions of the Church and Parish extending a call to Mr. D. D. Marsh, together with his reply of acceptance having been presented and voted satisfactory, and also evidence of his church membership and licensure, the candidate presented a written statement of his Theological views.

An extended and thorough examination was then conducted by the Moderator and further continued by other members of the Council. After the Candidate had given his reasons for entering the ministry and his personal religious experience, the Council voted to be by themselves. The Council in secret session voted without dissent that we proceed to the ordination services. The following order of exercises was adopted:

VOLUNTARY AND CHANT.

INVOCATION AND READING OF THE SCRIPTURES,

REV. W. A. MCGINLEY.

PRAYER.

HYMN.

FATHER of Mercies, in Thy House Smile on our homage and our vows; While with a grateful heart, we share These pledges of our Saviour's care.

The Saviour, when to Heaven he rose In splendid triumph o'er his focs, Scattered his gifts on men below, And wide his royal bounties flow.

Hence sprung the apostle's honored name, Sacred beyond heroic fame; Hence dictates the prophetic sage, And hence the evangelic page. In lower forms, to bless our eyes Pastors from hence and teachers rise; Who, though with feeble rays they shine, Still gild a long—extended line.

From Christ their varied gifts derive, And fed by Christ, their graces live: While, guarded by his potent hand, 'Midst all the rage of hell they stand.

So shall the bright succession run, Through the last courses of the sun: While unborn churches, by their care, Shall rise and flourish, large and fair.

Jesus, our Lord, their hearts shall know, The spring whence all these blessings flow; Pastors and people shout his praise Through the long round of endless days.

SERMON,

REV. W. M. BARBOUR.

ORDAINING PRAYER,
REV. J. PIKE, D. D.

ANTHEM.

CHARGE TO THE PASTOR, REV. S. TOLMAN.

RIGHT HAND OF FELLOWSHIP, REV. J. D. KINGSBURY.

HYMN.

WE bid thee welcome in the name Of Jesus, our exalted head; Come as a servant; so He came, And we receive thee, in His stead. Come as a shepherd; guard and keep This fold from hell, and earth, and sin; Nourish the lambs, and feed the sheep, The wounded heal, the lost bring in.

Come as an angel, hence to guide
A band of pilgrims on their way;
That, safely walking at thy side,
We fail not, faint not, turn nor stray.

Come as a teacher sent from God,
Charged his whole counsel to declare;
Lift o'er our ranks the prophet's rod,
While we uphold thy hands with prayer.

Come as a messenger of peace,
Filled with the spirit, fired with love;
Live to behold our large increase,
And die to meet us all above.

ADDRESS TO THE PEOPLE, Rev. J. T. McCollom.

PRAYER,
REV. DR. WITHINGTON.

DOXOLOGY.

BENEDICTION BY PASTOR.

THE INCARNATION.

BY THE REV. WILLIAM MACLEOD BARBOUR, PASTOR OF THE SOUTH CHURCH, PEABODY.

"Behold a virgin shall.....bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, 'God with us.'"—Matt. 1:23.

IKE every other manifestation of God, his incarnation, when first announced, is deemed incredible.

Yet, like every other manifestation of the Deity, it is most gladly welcomed, when its reality and intention become apparent. Tell for the first time, that God is everywhere, and it is not credited. But, show that he cannot be bounded, nor excluded; that his presence is the light and life of creation; and that there is no greater blessing than an ever present love, and who would have God absent, if he could.

To be speak your attention to this matter, let me say that there is no one present whom it does not deeply concern. If God has taken to himself a true body, and a reasonable soul, and dwelt among us, every one dwelling in a body has an interest in that fact. And, mysterious though the fact be—yet not more mysterious than any other fact about God—it is one of the most blessed things that can be spoken about, or thought upon. I desire to show some of

the plainest and most practical of the benefits coming to us in the birth of Immanuel—God with us.

And that I may have the company of my hearers to the close, the promise is held out that all speculative thinking will be put aside. What will *task* the understanding, even, will be avoided. If mystery is spoken of, it will only be to indicate its benefit, and show the wisdom of letting it alone.

That I may begin with general confidence that this truth about God is not a mere doctrine, but a fundamental fact of the Christian religion, let me state what has already happened, to mark it as one of the most credible of religious truths.

First, mankind have ever had a belief that the Supreme Being would manifest himself among men. Even now, where the true God is unknown, men make figures and within them they imagine their God dwells.

Secondly, we all have an instinctive desire to know how God would live were he a man.

Thirdly, we are not led to pray that God would appear as man. Ever since Immanuel said "He that hath seen me hath seen the Father," Christendom is content. For one, if I did not believe that God had appeared in Christ, I should cry day and night for him to manifest himself in some accessible form.

Another fact which I wish to carry into this investigation is that the scriptures abundantly declare that God has manifested himself in Immanuel. "The word was God, and the word was made flesh and dwelt among us—the express image of his person—God manifest in the flesh. The life—the Eternal Life was manifested. Christ a glass into

which we look to behold the glory of the Lord. The fullness of the Godhead dwelt in him bodily. Christ the power of God—the image of the Invisible God."

Drawing near the text with these four facts, namely, The common belief of the race; the propriety of it found in our irresistible longings; the fact that these longings are satisfied in Christendom; and that the Bible declares that Immanuel has really lived, let us consider a few of the plainest, and most practical benefits, coming from the life of God in the form of man.

1. First must stand the benefit of the clearest revelation of God that man has had.

As a race, we are out of the fog of abstractions. In Immanuel we see the divine image, clear and full. Here is more than a message by a prophet; more than the words from Sinai; more than miracles. Here is the Word made flesh dwelling among us. Here is a life, something other than matter, something more accessible than spirit. True or false since Immanuel's birth, God has been more accessible to men. The bridge has been built between the earth and "the excellent glory." "Ye believe in God [the spirit] believe also in me [the man]. He that hath seen me hath seen the Father." Our knowledge of what God is is no longer vague and shadowy, it is complete in Christ.

II. Further in this direction, men know the divine character as it could not otherwise be known. In Immanuel the divine mind is known and read. God's heart is felt. Immanuel wept. He came that we might know his thoughts, and feel his sympathy, that we might even know the nature of his love. Since he lived among us, we know that love in him is not something other than love in us, only in so far as the greatness of his affection exceeds ours.

That he feels as we do, rather that he has made us to feel as He does, Immanuel has led us to know: for in him our God exchanged thought and feeling with us. At any rate, since Christ's day, it is easier for man to love God, to teach of God, to obey God. True or false the reason of it, the historical fact there is no denying. Has not the knowledge of the living and true God been more widely spread by Christ and Christians than by any other agency? To question the fact, is fatal to the questioner's sanity, to say nothing of his intelligence.

III. Another benefit of the incarnation is the peculiar glory that it has brought to God. Heaven praised him for it. Glory in the highest, was sung over Immanuel's birth. Earth praises him for it as it cannot praise him for creation and preservation. Experience affirms that there is not a more elevated worship rendered on earth, than that in which souls rise to God in Christ. He is loved and adored as the immeasurable, inaccessible, invisible God of the philosophers cannot be. He is purely and spiritually worshipped as the gods of the heathen cannot be. Whoever leads men to such a worship, ranks among the first of philanthropists, for while he is bringing glory to God, he is doing more for the elevation of man, more for the peace and joy of the human heart, than man himself can estimate.

If there has been no incarnation what a glory awaits a condescending God, what an elevation to aspiring souls. O, what love to man would that be, and what glory to God would it bring, if he *should* incarnate himself in a person like the Immanuel of the New Testament. If this gospel be not what it professes to be, namely, a true account of the doing of this very thing, Matthew, the publican, has here by way of romance or imposture, suggested a glory to God that exceeds any proposal from heaven itself.

IV. But, I hasten man-ward, and remark that among the many benefits of Immanuel's life is the assurance that the earth he lived on, is yet the Lord's. He came unto his own. Rebellion had not deprived him of his territory. Satan, as prince of this world is an usurper. It is Immanuel's land, and He is restoring the kingdom of God in it. Every rood of it is sacred. Both land and sea by quake and calm gave token of allegiance. Mountain and garden he walked in as his own. And the earth's ways were his. He was born: he took hold of us at the first of life and went all our way, up to manhood, down to death. He put a new emphasis on the sacredness of a human life. Nothing in it now is common or unclean, except what man himself defiles. Labor, honorable under the first Adam, is doubly honorable under the Second. What is the dignity of a working-man? Stand ten minutes in a carpenter's shop, and think of him of Nazareth. A fireside may be a sauctuary,—Immanuel rested at one in Bethany. It is no disgrace to be poor,—"God with us" was sometimes roofless. At a marriage a Christian may enjoy himself. Absence from a feast is no mark of sanctity. Keep out of sin, and there is nowhere a man cannot go; nothing he may not do; nothing he need shrink from suffering. It is not true, and the Incarnation is our proof, that flesh and blood are sinful. This flesh Immanuel wore; he fed it with our food: he used it for the holiest of purposes; he respected its laws, by resting it in weariness. Therefore, the ills and cares of the body may be as holily endured as the blessedness of God is enjoyed. Nor is it true that the handling of "things rank and gross in nature" is unspiritual or bemeaning. When Immanuel took clay and made it ointment, was the act less pure than the act of those who sang His advent hymn? Indeed, it seems as if the marring of our common life by human pride, had been effaced by the beauty that suffuses all that was touched, and trod upon, by God manifest in the flesh.

And what a dignity has the human form in Christian eyes. See how it is honored where Christ is known. Nothing marks the essential heathenism of slavery more clearly than its branding and mutilating, as well as buying and selling of human forms. To think of a reverent Christian selling the likeness of his Redeemer, is a severe tax on the imagination.

And this presses us near a greater benefit of the clothing of Christ in flesh. By this was manifested that the world was not abandoned on account of its character. Sin drove man out of Eden; but the flaming sword, if it kept man from going back, did not keep blessing from coming forward. Man was followed out of the garden by his Maker.

After messages at sundry times and in divers manners, in the last days the power of the Highest overshadowed the race, and one born of a woman appears on the earth with the love of heaven. Great as is this mystery of Godliness, it is a mystery bordered with light; for if God be a father, what so likely as that he will go out after his wandering children. Watch a father at the news of a son's dissipation. If that son be within reach, as sure as the paternal heart beats, there will be a movement to go. He may send a servant or two beforehand; but he must go himself, and let forth on his child that mingling of anthority and tenderness which make up a father's love.

The supposed incredibility of the incarnation changes places with the incredibility of there not being an incarnation, where sin and the possibility of a recovery are introduced. The possibility of God's inhabiting a local body, or of his becoming less than divine by living a human life, are mere figments of difficulty before the fatherhood of God and the worth of man. Even the difficulties of a metaphysical nature that seem to forbid such a manifesta-

tion of God, will be found more imaginary than real when the character of God is taken into account. Since there is neither expansion nor contraction of the Infinite, why may he not dwell in man? Does he inhabit the cope of heaven, without limitation or derogation to his dignity? Can we conceive of him as dwelling in that work of his hands? Why may he not dwell in a human form—a thing equally the work of his hands? Men become the prey of their own narrowness when the impossibility of the incarnation interferes with their reception of it. Is it possible? Can God make it possible? Then, Father as he is, as much as in him lies, as near to man as he can come, will he come?

Recur to the supposition of a dissipated son. If the lost youth is in a beggar's retreat, would not a father put on a beggar's rags to reach him. Would that clothing of himself affect his essential wealth or dignity? Even were the son in a robber's cave, might not he put on a robber's dress, still being the pure and loving father. Should we not doubt the fatherhood of him who took no such method to get speech and touch of his wandering boy. "If ye then, being evil, know how to give the good gift of your presence to reclaim, how much more shall your Heavenly Father?" And what is the history of Redemption but one continued proof that God is thus among us of a truth. Lost, yet-loved and longed for,—lost, yet sought and found—what else has been the world's joy since Immanuel's birth.

VI. But linked to this is another benefit. By this means the best way was taken of redeeming men from sin.

It is one thing to undertake a matter, another to manifest the wisdom of the undertaking. The clothing of the Word in flesh makes the wisdom of redemption lustrous. This appears when we find what sin is, and what it does. Sin is the breaking of God's law. That law is love. The keeping of it brings the divine love into the human heart, and gives an outlet to the human love into the divine heart. To break the law ends this connection: enjoyment of God's love ceases: the human heart has no rest for its love.

In scriptural phrase the sinner is dead, spiritually dead, -light, warmth, utterance, motion of soul are no more. No inhalation of the divine love strengthens, purifies, and impels that exhalation of holy love which is most appropriately called life. And there the sinner lies, with mind and body active as ever, it may be, but "dead" in the spirit, sundered from God. To redeem a man from this terrible state, the first thing needed is to shew him that he is wronging himself in not keeping the law, he is losing his love to God and missing God's love to him. This must be explained. The beauty, and fitness, and majesty of the law must be displayed. Since example is the highest style of teaching, the most effective way to teach the law's wisdom, beauty and power was to shew it in action,—shew the inward serenity of the law-keeper, the moral majesty of his outward life, the nearness to God that attends likeness to God.

But who will shew man such a life? All mankind have lost communion with God. If God himself does it not, this means of redemption cannot be employed. And so God spake. He specified the law; he enforced it, by striking penalties, he adorned it by sublime rewards, as a crowning effort he clothed himself in flesh and acted it out. Immanuel's life and death cried unto man: "See how it is done,—see what it is to live,—here is joy in sorrow—peace in strife—triumph in death." To God it said: "I have glorified thee in glorifying thy law upon the earth; I have taken down thy life and lived it among men."

But, to redeem a man, more than shewing is required.

Men need a motive to begin the new life. Deceived in regard to God's end in demanding obedience, they are blinded as to his character. The God of this world hath led them to believe that the Lawgiver is a taskmaster. What will dispel their delusion. What is best fitted to convince them of God's love. As man is made, there is nothing like a sacrifice in his behalf, for convincing him that he is loved. Respecting His own creation in man, God prepares himself to suffer in man's behalf. "He sells his heaven to buy the soul." Behold what manner of love is this! God so loved the world, He gave His Son. By so pressing His love on man, God moves man's love toward Himself. "We love Him because he first loved us." When that is done, man is in a redeemed state, he breathes the breath of a delivered life, is "a new creature," lives from a new principle, is "born again,"—what you will, he is alive to God.

But, redemption calls for even more than this. Precept and example may make the way of life clear, motive may be presented, and yet all the soul's detentions in death not removed. Man has gone publicly away from God, and is under an open condemnation. Public guilt, as well as condemnation holds him fast. How shall he go openly, and honorably, and purely back to God? The question is the problem of the ages. If it has not been answered by Immanuel's public, honorable, stainless sacrifice in his room and stead, it never will be answered. He comes publicly after man. A guard of angels follow him to the earth. The heavens themselves point out his birth place to mankind. Born of a woman, born under the law, Immanuel openly kept that law. Who convinced him of sin? In the nature under sentence of death for breaking the law, without deserving death, he died. He became a sin-offering for us. While yet sinners he died for us. He suffered, the just for the unjust. Wearing as Immanuel a

nature infinitely more dignified, and intrinsically worth more to the Divine government than all the law breakers merged into one, His death redeems them from the curse of the law—that is, its open, honorable, condemnation,—he being made the subject of its curse for them. So then Christ serves the same end as the law for righteousness to them who believe. By him all that believe are justified from all things from which they could not be justified by the law of Moses. Fact or faney, the human imagination, nor I may say the divine, has not propounded a scheme that goes beyond this in fitness to redeem.

VII. But there is something more wonderful than these things in the incarnation. By it redemption is applied in the best possible way. What does it matter what is done for a man, if nothing is done in him. What is the love of God to the heart closed against it. Is it not as powerless to beget love as though God loved not. And what to him who hugs the chains of sin is the liberty of Christ. Who will apply the redemption to such? Since men freely sin, they must be freely made holy. Can they be more appropriately led to holiness than by becoming disposed to consider the truth about themselves and God. And who is better fitted to dispose them to this than onewho is at once God and Man? Authority and persuasion are both required, and they meet in Immannel. Are not his words weighty as God's? Are not his tones tender as man's? He is the arm of the Lord, but he draws with the cords of a man. He discloses the darkness of sin, but shines as the light of the world. He shuts up the old dead way of works; but is Himself the new and living way of faith. To men in falsity and death, he is the truth and the life. Even so,—a just God and a Saviour.

And in this style his gospel is to be preached. It is to be spoken by man, aided by the power of God. It must be full of God, full of man: man reaching up to God; God reaching down to man. "Immanuel is the mystic ladder," says Hall, "by which we climb to the abode of the Eternal," and may we not add, down which the Eternal steps to man. Every word of Christ, with which man is plied, has a divinity in it. "Come unto me * * * I will give you rest." Who but God could say this to all the weary and heavy laden? "Bruised reed He will not break you"—of whom could that be said but of one who has the power to break, yet uses it to bind.

"Strong Son of God. Immortal Love."

Tennyson never put so much truth into an epithet, as when he gave Christ that name in the opening line of the grandest poem of the century.

How, and by what means can a redemption from one state, and an elevation into another, be more effectually applied? Message, example, sacrifice and personal persuasion are all employed for the one end. Take into consideration the freedom of man, the nature of sin, and the holiness of God, and how else than by interposition like to Christ's, a redemption with so many demands, is to be consummated, it is difficult to imagine. If redemption is not effected after such efforts, we understand the sincerity of the divine challenge:—" What more could I have done."

A thousand other benefits beseech us for a hearing, but they must be denied. We must now pause, that we may reflect upon those we have presented. A simple recapitulation will prepare the way for the closing reflections. Among the plain and practical benefits of the clothing of the Godhead in humanity are the following:—The Divine Being is more clearly apprehended than by any other way; His character is better understood; His

glory is more widely diffused: Man is assured that the earth and its ways are such as God can own and use: that he is not abandoned because he is a sinner: that there is a perfect redemption from sin wrought out: and that it is applied in the best possible way.

REFLECTIONS.

1. In view of Christ coming in the flesh, a redemption from sin by the sinner himself, is plainly impossible. An arrival from heaven assumes that there is no help from the earth. It would not be wise to do for man what he could do for himself. And we fail to see any honor to divinity in undertaking for humanity what its united powers might have effected. And this is the reasoning of the scriptures: "If there had been a law which could have given life, verily righteousness would have been by that law." But, —the logic is resistless—if righteousness come by the law—any law—law of self restraint, law of cultivated mind, law of well developed virtues—then, Christ is dead in vain. "Christ came into the world to save sinners." "There is no other name given under heaven among men, whereby we can be saved." Hundreds of such scriptures could be clustered into constellations, glorifying by their united light this wondrous name-IMMANUEL.

Immanuel—God with us,—an awful name to one set on saving himself. Why was such a being born? "Forasmuch as the children were partakers of flesh and blood, he also himself took part of the same. * * that he might deliver them." And why did he bear that name? Because salvation is of the Lord. Beside me there is no Saviour. And am I trying to save myself while Immanuel is near with his salvation?

2. In our judgment, this name, and nature of the

Saviour, impresses very powerfully the scripture doctrine of the necessity of redemption in the present life. By Christ's assumption of our nature, there is a grandeur given to the life of man, such as is given it by nothing else. Its deep solemnities come into view, before Immanuel. Think of it. God is with us, to do a work. Here, He was born: Here, he "finished" what He began. Of an assumption of another nature, in an other state, we do not read, except to deny. I beg attention to this quotation, in view of the doctrine discussed: "He took not on him the nature of angels; but of the seed of Abraham." He did so "that he might taste death for every man;" and in connection with these statements, the question is put, "How shall we escape, if we neglect so great salvation?" The reason I press it, is because it is supposed by some that this life is no deciding place, that it is all the same whether we know Christ as a Saviour here or not, he will redeem out of the flesh as well as in it. If so, my question is, How came He in the flesh at all? And what did he "finish" by his death? And what is the meaning of this denial that he takes on other natures as a Redeemer? And why should we be annoyed with the solemn challenge "How shall we escape if we neglect this great redemption?" If it is all the same for the sinner in the long run, where is the benevolence of assaulting him with these tremendous challenges? And what is the intention of Immanuel in hanging around his gospel the solemnities of destiny, making the impression that the life that now is settles something of eternal import?

I press the thought while his lofty rank, and holy character, and tender spirit are so manifest. Dying man, lay no such flattering unction to thy soul, as that it is a "day of salvation," and an "accepted time," when this human life is over. This is the nature Christ put on, to save thee in, if, in it, thou art not redeemed, then "God

with us" is not thy Redeemer. And that by present neglect he was not the Redeemer of some whose flesh he wore, see the proof in those tears which fell on Olivet, and hear His deep sigh: "The day of thy visitation thou didst not acknowledge—the things of thy peace are hid from thine eves." That was needless distress, if in another life he was to save more easily than in this. And so were Paul's tears needless, and so is every solemn feeling needless. Every thing grand and deciding about man, every thing impressive about his departure to the future state-every thing momentous about Christ-His works of life, and death, and loss, and salvation, are "sound and fury signifying nothing," if there is no danger, nor loss, nor death, nor anything irremediable from which he delivers by becoming man. Remember his name, "God with us"—read his gospel, heed its warnings, mark its earnestness, and then say, as in His presence, that it is of little account whether he is saving in this life or not.

3. As we sit under the shadow of this great name, there comes to us an encouragement to any man to apply to Christ for salvation. He became man. He was made flesh. He took part of it, and in it. Then, as a benevolent man, he can be approached, and appealed to. His understanding is clear touching a human want. There is a new emphasis upon the words: "If any man thirst let him come to me." To be a human being is a plea before Immanuel. And no matter how deep the guilt, the greatness of the forgiveness will be measured, not by a part of the Redeemer, but by his one personality as Immanuel, In this lies a strong incentive to go to him, for anything, in any amount, for any length of time, because he is not God and us, but God with us. He is one person, with one purpose, and all power. To ask Him for any thing is to honor him. And the greater the request, the greater the honor; for to this end He was born, that He might bestow all that man can receive of God.

4 Another reflection beseeches a place in our regard. Notwithstanding its mystery there is an animating thought to the Christian that Christ wears our nature and will wear it forever.

There is great mystery, even to the most spiritual minds, about Christ in our nature, but it is a blessed mystery,—it is anything but a depressing darkness. The mystery of God manifest in the flesh, animates faith. Hence it is that the spiritual mind never tires of Christ. Why are His thoughts so deep, so fresh, powerful, and yet so human? Why did the Meek and Lowly keep himself so prominent? Keep the Christian busy with the fact that Christ wears a human nature while he is wielding divine power, and faith in Christ can never falter; for His human words animate, and his divine power sustains. To know all would be to lose all.

And the love manifested for man, simply as man, in the style of humanity Christ assumed, keeps every grateful emotion aglow. He came not a Cæsar or a Newton,—many a christian had been discouraged if he had. God is not said to be power, nor wealth, nor wisdom, but love. It is not the warrior, nor the adventurer, nor the scholar, that shews the highest style of man. It is the meek and lowly loving man, such a man as any one can copy, that is the divine choice of nature in which to be declared. The poet, therefore, has more than mere sentiment in his line,

"The Christian is the highest style of man,"

since the Christian's model was the style chosen of God.

And blessed is the incarnation of Christ to the fearful in heart. Trials confront men—Death is feared;—but the one clothed in our flesh goes all the way with a sinking

spirit. He has been through the valley. Christ can do for every man, what no mere man can possibly do for his fellow, for man dies but once, and dies for himself; but Christ having died, lives again, and aids when other friends are powerless. It becomes the follower of Immanuel to sing as he advances into death,—

"I will not view with dread,
That shadowy vale unknown,
I see a light within it shed
I shall not die alone!"

And as to the hope enkindled by the wearing of our nature forever, who can give it scope. Immanuel now, he is Immanuel ever.—the Head of Humanity in heaven, as He was the Root of it on the earth. The scriptures are full of this. He ascended as a man—Stephen called him by his human name—He walked among the candlesticks clothed like a man—we shall be like Him. He has pledged himself to befriend through the offices of humanity. He is to redeem the body; confess his people before God and angels: feast with them; lead them; count them his brethren. Where I am, there ye shall be; as I am, so shall ye be; while I am, so long shall ye be. These sayings are yet to be fulfilled. The hope of them all is in Immanuel—God with us. A blessed hope, thus to be ever with the Lord, thus to ever have the Lord with us.

It is impossible to leave this truth on such an occasion as the present, without adverting to him on whom hands are about to be laid, to set him apart for the declaration of it.

Concerning this gospel, of an incarnate Saviour, looking at it in its magnitude and beauty, as propounding a mode of salvation, a philosopher said, "Had an inhabitant from another world told it to him, as it is told in the New Testament, he would gladly have given his life for the simple thought of Immanuel's redeeming life and death, and that irrespective of its truth or falsehood." A sound philosopher was he who thus spoke. It is a message worthy a life to hear of, worth many a life to bear. To lift men into this high conception, to make the fact theirs, to set its good news in their affections, so as to purify and elevate their lives, this is our brother's mission. Thrilling is his opportunity. Wherever he meets the human form, he is to say, "Come, man born of a woman, what think you of Immanuel? What think you of yourself as his fellow mortal? What think you of his sacrifice to make you his fellow immortal?"

Go, then, servant of Immanuel, and preach that knowledge of Him which is eternal life. Tell of His Godhead, but forget not His Humanity. Live for, and labor for Immanuel's glory, winning by the best of work, your right to the best of rest.

CHARGE TO THE PASTOR.

BY REV. S. H. TOLMAN, WILMINGTON, MASS.

s the children of Israel drew near the land of Canaan, the Lord gave commandment that messengers be sent forward to examine the country, "Get you up," said Moses, "this way southward, and go up into the mountain, and see the land, where it is, and the people that dwelleth therein, whether they be strong or weak, few or many, and what the land is, that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strong holds." "And be ye of good courage." very considerately, added their leader, "and bring of the fruit of the land." Accordingly chosen men of their number set ont, and "ascended by the south, and came unto Hebron. And they returned from searching of the land after forty days, and brought back word to Moses and Aaron, and unto all the congregation, and shewed them the fruit of the land."

Such, my dear brother, I prefer to regard the relation which I sustain to you in performing the part assigned me in these services. Let some Moses, some inspired apostle, some one of these aged and honored servants of the Lord Jesus, or still better our great Leader on high, charge you with solemn emphasis, and the voice of authority, "to take heed to thyself, and the ministry, which thou hast this day received of the Lord, that thou fulfill it." But let not one

who has preceded you in the work by only a few brief years, assume such a position, or arrogate to himself so much wisdom. Rather let me speak of what my own heart has felt, of the responsibilities seen no longer afar off. The things which have appeared more and more desirable, and which I doubt not the most prolonged service in the ministry only leads one to regard as possessing an importance transcendently superior to everything else. I would thus bring back some word to my brother as to what the land is, whether it be fat or lean, what the enemies that are to be met there, whether they be strong or weak, few or many, what the cities they dwell in,—and thus point out how you may the better gird yourself for the conflict.

Nor shall this report of the land be for your discouragement; for though there be intimations of grave responsibilities, arduous undertakings, "the sons of Anek," the Amorites and the Amalekites that dwell in the mountains, the Canaanites that dwell by the sea, and by the coast of Jordan," yet I trust you will not overlook the "clusters of grapes brought from the banks of Eschol, too heavy for one to carry alone, the pomegranites and the figs," which shall lead you to exclaim with us, "Surely it is a land which floweth with milk and honey, and this is the fruit of it."

1. And now, my dear brother, all ready as you are to go up and possess this land, if you would find it thus fruitful in blessing to your own soul, and the souls of others, you will not fail to make the prayerful study of your Guidebook, the Holy Scriptures, the increasing delight of your life.

Not that other books are not to be studied, other departments entered, and their treasures gathered in, but all these will be held subordinate and tributary to the greater and

richer study of God's revealed Word. In his "Dying Thoughts" writes Richard Baxter, who has been most appropriately styled "a veteran in the sciences" and whose one hundred and sixty-eight published volumes display an extent and depth of learning truly wonderful: "I have read almost all the physics and metaphysics I could hear of.—I have wasted much of my time among loads of historians, chronologers and antiquaries. I despise none of their learning. All truth is useful. But if I have no other knowledge than these, what were my understanding worth? What a dreaming dotard should I be! How loath should I be to take such sauce for my food, and such recreations for my business!"

And this study of the Scriptures will be more and more direct and independent, the bringing of your own soul into immediate contact with the inspired Word. The Bible will come to have an interest of its own, such as the student in the earlier stages of his course hardly dreamed of. Then, commentaries and theological lectures, and finely wrought systems of divinity, and the most beautiful metaphysical machinery, all useful and necessary, unconsciously attracted to themselves the attention which it was designed should be turned through them the more fully and understandingly upon the Bible itself. The scaffolding was so heavy and elaborate that it almost hid the building. But now that these timbers and supports are being taken down, and the temple stands forth in all its beauty and symmetry and magnificence, you wonder that you have not so seen it Lefore

So coming to the study of this Blessed Volume more and more on your own account, impelled by the necessities and yearnings of your own soul, such as never could have arisen at an earlier period, you discover that you are close to the great Fountain itself, and you drink of its pure waters with inexpressible delight. "Why have I not seen these excellences, these beauties before," you ask. What language, what sublimity, and yet what simplicity! What views of christian doctrine, how plain, how consistent, how convincing! Let me, henceforth, you say, study little else but the Bible.

And the result is, your sermons begin to mean something and effect something. They are baptized in a new element. There is a freshness and vigor, and reach and depth, and yet sweetness and simplicity, which makes your preaching a good deal like Christ's. And just so your praying and your visiting,—your whole life, as a minister among your people. That intense and growing interest in the direct, prayerful study of the Bible will clothe you with much of the spirit of David and Paul, and Isaiah and John.

2. Again, let me remind you of the importance of maintaining daily, personal communion with Christ as your Leader. This is indispensable for the private christian; why should it not be equally so for the man of God? In the mature christian, the christian most useful, most happy, most ripe for heaven, this is the distinguishing characteristic.

I have thought that clergymen, and especially young clergymen, are under peculiar temptations to undervalue the necessity of this personal, spiritual fellowship with Christ, as the highest source of their strength and success in the ministry. It seems too simple, too commonplace. Unconsciously perhaps, it comes to be regarded as of subordinate importance as compared with the learning and eloquence and varied gifts sought after in preparation for this work. But Paul thought not so, when he exclaimed, "I can do all things through Christ which strengtheneth me." Paul gained power for the great spiritual results at

which he was aiming, by maintaining ever a life hid with Christ in God. And must it not be, that by bringing our souls into sympathy with our Divine Leader, we become partakers of the same spirit which animated him? Then let this become a habit of mind with us, let this leaning upon Christ, this application in faith and prayer to him for wisdom and strength, this consciousness that he is with us in very deed and truth, according to his promise, and that we are with him,—let all this be an abiding state, a growing experience, and there will be a power in our lives, our prayers and our preaching, which men cannot gainsay or resist.

I am convinced, my brother, that we need, not less learning, less research, less cogency of argument, less intellectual preparation: but superadded to all these, inspiring and enriching them, that energizing influence, that mighty, mysterious, efficiency, which Christ alone can impart, through his own presence consciously abiding in us.

Nothing is so instructive or delightful as to hear these older ministers talk on this point. It is the great thing with them. The idea of personal communion and sympathy with the Lord Jesus Christ, as above everything else in bestowing on as an irresistible unction and power,—they believe in. It is a glorious reality to them. And their dying testimony to those who shall be so happy as to hear their last words will be, that if they have had any success in their ministry, it has been just in proportion as they have been in living sympathy and union with Christ, just in proportion as they could say with the Apostle, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me."

3. But I allude to only one other consideration, and that is, that you make the direct, spiritual fruits of a faithful

ministry your great and satisfying aim. How unwise, how contrary to the injunction of their leader, had any of the Israelites, upon entering the land of Canaan, turned aside from the direct object for which they had gone thither! Indeed they did after a time forget that they were there to subdue the land, and drive out the inhabitants. They became interested in other objects, satisfied with other successes.

So in the ministry there are many temptations to undervalue the direct, spiritual results aimed at in the preaching of the word, and to regard those who are laboring in collateral departments as doing more for themselves, more for mankind. True, all these opening fields of authorship, of scientific research and popular influence are important, vastly important. And there are those who are called of God to enter them, it may be after they have furnished themselves fully and specially for the work of the ministry. But unless Jesus Christ, your accepted Leader most distinctly bids you, my brother, enter any such field, the direct work of the ministry is henceforth to be the great and satisfying work of your life. Be not disturbed, let me entreat you, by the thought of what others are doing in other spheres of usefulness, or by the suggestion of what you yourself might do, or might have done. Over against all this usefulness in other directions, you are permitted to hold up the one great end of the ministry, namely, the building up of Christ's Spiritual Kingdom among men; the edification of the church, which is the body of Christ, and the salvation of immortal souls. And what fruits of labor anywhere, in Christ's estimation, in the the estimation of angels, who rejoice over one sinner that repenteth, and in the light which the day of judgment shall shed on this question,—what fruits of labor any where, I repeat, are to be compared in importance to these? Indeed all other usefulness is, in reality, to be valued just in

proportion to its bearing on the redemption of the soul from sin and death. Who can deny, then, that in laboring for the triumphs of Jesus in the salvation of sinners the faithful preacher of the word is standing farther up toward the head source of all highest usefulness, all greatest and most comprehensive endeavors for the welfare of mankind. The poet felt all this when he wrote

"Tis not a cause of small import,
The pastor's care demands,
But what might fill an angel's heart,
It filled a Saviour's hands,"

Be more than contented, therefore, my brother, with the single and direct work on which you this day enter. Accustom yourself to feel that you can never outgrow it, or make it the stepping stone to something greater or better. I am certain that the prospect of such results, as are wont to crown the plain and simple preaching of the word, and the faithful watching for souls, cannot fail henceforth to stir all the energies of your mind and heart. The thought that God sets before you an open door to such harvest fruits all along down the coming years of your ministry cannot fail to give you the most delightful anticipations and waken you to an enthusiasm, a holy ambition, like that of the Apostle Paul, leading you to exclaim with him in the face of whatever other appeals may be addressed to you.

"THIS ONE THING I DO."

Thus, my dear brother, I have given you no specific directions or advice respecting the various details of your work, the particular manner in which you are to preach, or the rules by which you are to be governed in your pastoral duties.

But I have gone back of all this, and have sought to lay

before you those great principles, which if adopted will, I believe, guide you in all the necessities of your experience, and make you a workman that needeth not to be ashamed. Most naturally will there grow up out of these principles, all that practical wisdom and love, and fidelity, and patience and perseverance, which you will need, and which will attend you, I doubt not, in the successful prosecution of your labors.

And now the hour, long waited for through years of anxious study and preparation, has come; your heart's desire is fulfilled. The prayers of pious parents and kindred, some of whom have gone to their reward, are this day answered, to the joy of us all. You now enter publicly, among this people, upon the highest and most glorious work ever committed by heaven to human hands. May the grace of God furnish you richly and abundantly for the duties and trials, the joys and unspeakable rewards of the ministry of reconciliation! "Be thou faithful unto death" saith the Chief Shepherd, "and I will give thee a crown of life."

We are unable to insert here copies of Mr. Kingbury's address in giving the right-hand of fellowship, and Mr. McCollom's address to the people.

They were never written out, and we are now unable to reproduce them, which we very much regret.

On the 29th January the following letters were addressed to Mr. Peabody and his sister by the "Orthodox Memorial Church."*

^{*} On Dec. 15, 1868, the name of the Orthodox Congregational Church was changed to "Orthodox Memorial Church."

LETTER TO MR. PEABODY.

MR. PEABODY :--

Dear Sir:—The members of the Orthodox Memorial Church and Society to whose trust is given the church edifice, the memorial of your mother, erected by yourself and sister in Georgetown, and "Dedicated to the worship of Almighty God" would bring some acknowledgment of this great benefaction. And, in accepting the trust, consecrated to the memory of her whose revered name you would perpetuate and to that purity of worship by her recognized, we would renew our thank offerings to the Father of, all who hath so richly blessed us in this your care.

The conditions made known in your letter of October 18, 1867, on which is conveyed the use of this beautiful structure, complete in its rich adaptedness to the purposes designed—in name, memorative—in consecration, devoted strictly to religions and moral purposes, inviting those principles and reforms consonant with christian worship, yet excluding use for secular purposes, we gratefully accept as your happy anticipation of our wishes.

In the selection of a pastor, we have sought Divine wisdom, and we are assured that he who is given to minister unto us, gives full accord to the discipline, principles and faith recognized by the Orthodox Congregational churches of New England and cordially accepts the creed of this church.

Further remembering your desire, it will be our pleasure to preserve with utmost care the commemorative tablets, to keep legible the inscriptions thereon and to provide for the continued perfect order and repair of the building and everything appertaining to the premises. And may He who has so abundantly blessed you in earth's wealth, still more abundantly grant the treasures of His Kingdom, and may many redeemed by influences within these walls be among your rewards.

Committee of Church C. F. SPAULDING, RICHARD TENNEY, RICHMOND DOLE.

Georgetown, 29th January, 1869.

LETTER TO MRS. DANIELS.

MRS. DANIELS:-

Madame:—The enclosed is a copy of reply to your brother's communication of October 18, 1867, bearing desires for, and conditions of transfer of the trust now held by the Orthodox Memorial Church in Georgetown.

Accepting from yourself and brother this munificent gift, this edifice, combining the holiness of God's house with the sacredness of filial love, the church and society desire to acknowledge your individual care, your continued consideration in completeness of provision, whereby this temple has been made so beautiful. They would also add grateful expression of your general encouragement, and appreciation of your happy conception in gift, which thus honors the dead and blesses the living.

Committee of Church and Society.

E. F. SPAULDING,
RICHARD TENNEY,
RICHMOND DOLE.

Georgetown, 29th January, 1869.

Since the ordination of the Pastor, the space beneath the the Memorial Church, has been divided into convenient apartments, and handsomely finished by Mr. Peabody.

On the 18th of February, the rooms were opened for the Annual Festival of the "Ladies' Benevolent Society" which by a vote of the members will hereafter be held on that day, in honor of the birth of our benefactor.

APPENDIX.

HE Library building, which has been necessarily alluded to in the foregoing pages, was finished simultaneously with the Memorial Church; but, circumstances, unforeseen at the time of the laying the corner stone, prevented its being opened to the public during the year 1868.

On the 23d January, 1869, Mr. Peabody addressed the following letter to the selectmen of the town:

London, 23d January, 1869.

To the Inhabitants of the Town of Georgetown, Mass. :-

In accordance with the promise, which I made to you in September, 1866, I have caused a building to be erected, for the purpose of a Public Library for the benefit of yourselves and your successors.

The building is now completed; and I take great pleasure in presenting it to you, together with about twenty-four hundred volumes of standard works, which I had purchased in London, and which are now in the hands of the Library Committee. I have also placed in the hands of the Finance Committee of the Library, the balance of the twelve thousand dollars, which I originally promised.

Of this balance, the sum of three thousand dollars shall

be always kept invested, and the income thereof applied to the increase of the Library.

The remainder shall be kept invested, and accumulate, until it shall amount either by itself or in connection with other donations (if such there shall be) to the sum of not less than twenty thousand dollars, when it may be used for the erection of such a building as may then be necessary to furnish suitable accommodation for the Library.

The building which has been erected is to be absolutely the property of the town for the purpose of a Library Building, and, so long as it shall be used for such purpose, it may stand on the site it now occupies, on the Memorial Church lot in Georgetown.

In the contingency of the erection of a new building, for the Library, it shall be of brick and of the same character of workmanship, as the Memorial Church.

If the building now erected should at any time within the space of twenty years from the first instant (1st Jannary, 1889.) be considered not sufficient to accommodate the Library, and the inhabitants, who resort to it, and the sum named \$20,000, has accumulated and on hand, the voters of the town assembled by legal notice, may, by a vote of three-fourths of such legal voters, fully empower the inhabitants of the town to have the present building sold for removal, and a new one of brick as stated, erected on the same site; and no other site shall be used for a Library-building before the 1st January 1889, after which time, the inhabitants of the town, by a vote of two-thirds of the legal voters, shall act as they think best for the good of the people of the town.

If the present edifice is sold and removed, the proceeds

may be added to the capital on hand, and be considered a part of the \$20,000 required as herein stated.

I leave the details of management and regulation to the Board of Trustees, who shall be constituted thus: The settled or stated minister of each Religious Society in the town (including the minister in Byfield parish) shall be ex-officio a member.

The remainder of the Board shall consist of six members, who shall be residents of different sections of the town as follows:

Two shall be resident in what are now School Districts, numbers One, Two, and Three. Three shall be resident in Districts Four and Five, and one shall be a resident in Districts Six and Seven; and said Trustees shall be chosen annually by the town.

In addition to the actual inhabitants of the town of Georgetown, scholars from other towns attending any High School or Academy within the limits of the town, or inhabitants of adjoining towns, who habitually do business in Georgetown, may if the Trustees see fit, and under such regulations as they shall prescribe, enjoy the privileges of the Library.

The Trustees shall annually prepare and present to the town, at the annual town meeting, a statement or report, setting forth the condition of the Library and funds.

I hope sincerely and earnestly, that the Library may prove a source of pleasure and improvement to yourselves and your children for many generations.

I am, gentlemen, your obedient servant,

GEORGE PEABODY.

Previously to this letter being presented to the town, the shareholders of the Agricultural and Social Library met and voted unanimously, to donate their library of one thousand and sixteen volumes to the town, on condition that the town present it to the Georgetown Peabody Library.

At the annual town Meeting, on the 4th of March, the gift was accepted and legally conveyed, in accordance with the conditions.

After the reading of Mr. Peabody's letter, six Trustees were elected in addition to those designated by himself.

REV. D. D. MARSH.
REV. CHARLES BEECHER.
REV. D. M. BURT.
GEORGE J. TENNEY.
ISAAC WILSON.
J. P. JONES.
CHARLES P. LOW.
SOLOMON NELSON.
GORHAM D. TENNEY.

Resolutions were then passed and ordered to be forwarded to Mr. Peabody.

Resolved, That with the livliest emotions of pleasure we receive from George Peabody his letter of gift bestowing upon us a valuable library and Library building with the means to aid in their improvement and perpetuity, and that we accept the proffered gifts on the conditions conferred, and for ourselves and our posterity return our most heartfelt thanks to the generous donor, who, while persistently refusing rank from royalty, by his vast and numerous donations, has become among men, by letters patent from the whole civilized world, worthy of the title of Prince of Givers.

Resolved, That the Library shall be called the Georgetown Peabody Library.

Resolved, That the clerk enter upon the records of the town, the letter of gift from Mr. Peabody.

Resolved, That the six trustees to be chosen by the town, shall be chosen at the annual town meeting, by written ballot, by a plurality vote. And if at any election of trustees, more persons from any trustee district shall receive a plurality of the votes cast, than such district is entitled to have trustees, those having the greatest number of votes up to the required number shall be the trustees from such district; vacancies in the board of trustees occasioned by resignation, death or otherwise, may be filled by the town at any meeting called for that purpose.

Resolved, That School Districts Nos. 1, 2, and 3, shall constitute Trustee District No. 1. School Districts Nos. 4 and 5, Trustee District No. 2. And School Districts Nos. 6 and 7, Trustee District No. 3.

Resolved, That the Trustees shall not receive pay for their services.

Resolved, That the clerk of the town forward to Mr. Peabody an attested copy of the foregoing resolutions.

CHAS. E. JEWETT, Town Clerk.

At the first meeting of the Trustees, the following officers were chosen.

REV. D. D. MARSH, President. GEORGE J. TENNEY, Treasurer. ISAAC WILSON, Secretary.

At a subsequent meeting Mr. O. B. Tenney was chosen Librarian.

Since the foregoing resolutions were passed, it is to be gratefully acknowledged that Mr. Peabody has given \$9000, in addition to his previous gifts, for the benefit of the library. And he has also authorized the Trustees to build, at his expense, an addition to the library building for a lecture hall, which will seat three hundred or more persons.















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